



## **THE EPISTEMOLOGY OF ABU YUSUF YA'QUB BIN ISHAQ AL-KINDI (Philosophy and Religion)**

**Sarpini**

Postgraduate Doctoral Program, UIN SAIZU Purwokerto,  
Indonesia [sarpini@uinsaizu.ac.id](mailto:sarpini@uinsaizu.ac.id)

### ***Abstract***

*The Islamic world has succeeded in establishing a philosophy that is in accordance with the principles of religion and the state of Islamic society itself. Al-Kindi was named after a tribe, the Banu Kindah. Al-Kindi was of the opinion that philosophy is the science of truth or the noblest and highest science. And religion is also the science of truth. The purpose of this research is to know and understand the relationship between philosophy and religion. This research method is descriptive analysis, namely the author describes all data about the epistemology of al-Kindi's thought and then analyzes the data to obtain a conclusion. The results of this study conclude that Al-Kindi was a pioneer in integrating philosophy and religion or between reason and revelation. For Al-Kindi, philosophy is the science of all sciences and the wisdom of all wisdom. Philosophy, in Al-Kindi's view, aims to strengthen religion and is part of Islamic culture. Therefore, through philosophical interpretation, religion becomes compatible with philosophy.*

**Keywords:** epistemology, philosophy, religion.

## **INTRODUCTION**

Philosophy is thinking to seek the truth or to find the essence of something to the bottom of all bases or to the deepest depth. Philosophical thinking is the result of continuous human endeavor throughout the universe. However, philosophical thinking in the sense of deep or radical free thinking that is not influenced by dogmatic and tradition sponsored by Greek philosophers, there is no doubt that there is philosophical thinking that grows in Islam, has many figures and schools, problems and theories, in addition to various specificities and features (Pangestutiani et al., 2019).

Islamic philosophy is one of the fields of Islamic studies whose existence has generated pros and cons. Some of those who are forward-thinking characterized by open, rational, objective critical, forward-oriented, dynamic and willing to follow the times, without leaving the basic principles or teachings that are fundamental and liberal tend to accept the thought of Islamic Philosophy. Liberal tend to accept the thought of Islamic Philosophy. As for those who are traditional, namely holding fast to the doctrine of the teachings of the Qur'an and al-Hadith textually, tend to be less willing to accept philosophy, even rejecting it for fear of weakening faith. Those are some of the problems that colored the development of the spread of Islam in the past. This is the background of making this paper (Madani, 2015).

The Islamic world has succeeded in establishing a philosophy that is in accordance with the principles of religion and the state of Islamic society itself. Al-Kindi was named after a tribe, Banu Kindah. Banu Kindah is a tribe of Kindah descendants, located in the southern region of the Arabian Peninsula and they have a high culture. Regarding philosophy and religion, Al-Kindi tried to bring these two things together; Philosophy and religion. Al-Kindi argued that philosophy is the science of truth or the noblest and most dignified science. And religion is also the science of truth (Harahap & Salminawati, 2022).

In this regard, this paper needs to be studied and attempts to explore the epistemological side of al-Kindi's thought. Specifically about the nature of knowledge, sources of knowledge, ways or methods of obtaining knowledge, and the relationship between philosophy and religion.

## **METHOD**

The research method in this writing is descriptive qualitative research with a literature study approach, which will explain the epistemology of al-Kindi's thought. Descriptive qualitative research is aimed at describing and describing existing phenomena, both natural and human-made, which pay more attention to the characteristics, quality, interrelationships between activities (Neuman, 2014). The type of data used in writing this scientific work is secondary data. The data sources in question are journals obtained from internet searches and books on the epistemology of al-Kindi's thought. The use of secondary data in this study provides several advantages, especially regarding research time and costs (Creswell, n.d.).

## RESULTS AND DISCUSSION

### 1. Biography of Al-Kindi

Al-Kindi, alkindus, his full name Abu Yusuf Ya'qub ibn Ishaq ibn Shabbah ibn Imran ibn Ismail Al-Ash'ats ibn Qais Al-Kindi was born in Kufa, present-day Iraq, in 801 AD, during the caliphate of Harun Al-Rashid (786-809 AD) of the Bani Abbas Dynasty (750-1258 AD). Al-Kindi's name is attributed to his ancestral clan, one of the great tribes of pre-Islamic times. According to Faud Ahwani, Al-Kindi was born into a noble, educated and wealthy family. Ismail Al-Ash'ats ibn Qais, his great-grandfather, had embraced Islam at the time of the Prophet and became a companion of the Apostle. They later moved to Kufa (Septiyadi et al., 2021).

In Kufa, Al-Kindi's father, Ishaq ibn Shabbah, served as governor, during the reign of the Abbas caliphs Al-Mahdsi (775-785 AD), Al-Hadi (785-876 AD) and Harun Al-Rashid (786-909 AD) (750-1258 AD). His father died when Al-Kindi was still a child. Al-Kindi spent his childhood in Kufa memorizing the Qur'an, studying Arabic grammar, Arabic literature and arithmetic (Madani, 2015).

All that he learned at that time was a compulsory curriculum for all children of his time in the Kufa region. Furthermore, Al-Kindi studied Fiqh and a new scientific study called Kalam. However, Al-Kindi's inclination was more towards science and philosophy, in particular. When Al-Kindi left Kufa and resided in Baghdad in the capital of the Abbasite government, Al-Kindi devoted his attention to translating and studying philosophy and other rational thoughts that were prevalent at that time (Mursidin, 2020).

According to Al-Qifti (1171-1248 CE), Al-Kindi translated many philosophy books, explained complicated things, and summarized sophisticated theories. This could be done because Al-Kindi was believed to have a good command of Greek and Syriac, the parent languages of philosophical works at that time. Al-Kindi was also able to correct the translations of others, such as the translation by Ibn Na'ima Al-Himsi, a Christian translator, of Plotinus' *Enneads* (204-270 AD); this *Enneads* was later misunderstood by Arab thinkers as Aristotle's *Theology* (Rahmatiah, 2017).

Due to his excellence and reputation in philosophy and scholarship, Al-Kindi later met and became good friends with Caliph Al-Makmun, a caliph of the Abbas clan who was very fond of rational thought and philosophy. Moreover, he was appointed as a court advisor and teacher during the time of Caliphs Al-Mu'tasim and Al-Watsiq. However, when Al-Mutawakkil became caliph in 847 AD, Al-Kindi suffered the same fate as other philosophers and theologians. After five years of hardship during Al-Mutawakkil's reign, Al-Kindi died around 866 CE. Historians nicknamed Al-Kindi the "Arab Philosopher" because he was the only Muslim philosopher of Arab descent with ancestry to Ya'qub ibn Qahthan who settled in South Arabia. Al-Kindi was one of the most prolific Islamic philosophers (Homepage et al., 2021).

## 2. The Nature of Knowledge

Humans are creatures with strengths and weaknesses. The peak of his advantages can be more noble than angels, and the lowest point of his shortcomings is more despicable than animals. But behind the advantages and disadvantages, humans are creatures full of mystery. It is not surprising then that there are so many studies, research or thoughts about humans in all their aspects (Nasution et al., 2022).

Al-Kindi was of the opinion that philosophy was part of Islamic culture. He made philosophy a comprehensive study that encompasses all sciences. Philosophy is the knowledge of truth far above experience, and eternal. Philosophy is knowledge of the nature of things within the limits of human ability (Pangestutiani et al., 2019).

According to Al-Kindi, the real function of philosophy is not to challenge the truth of revelation or to claim presumptuous superiority or demand equality with revelation. Philosophy must make no claim to be the highest path to truth and must humble itself as a support to revelation (Abdulrashid, 2018).

He defined philosophy as knowledge of everything within the range of human knowledge. Thus, Al-Kindi was emphatic that philosophy had limitations and that it could not address issues such as miracles, heaven, hell and the afterlife. In this spirit, Al-Kindi defended the creation of the world ex nihilo, bodily resurrection, miracles, the validity of revelation, and the birth and destruction of the world by God (Madani, 2015).

In Al-Kindi's philosophy, God is the truth of the "One True" (Al-Wâhid Al-Haq). Truth" (Al-Wâhid Al-Haq). Al-Kindi argued that al-Nafs is Jauhâr Bâsiṭ (a single substance) with a divine character, again spiritual, meaning perfect and noble. al-Nafs is a spiritual jauhar, so its relationship with the body is incidental.

Although al-Nafs is united with the body, with which it can perform its activities, it remains separate and distinct from the body, so that it is eternal after experiencing death. Al-Kindi, however, does not explain whether al-Nafs comes from the realm of ideas as Plato says that al-Nafs comes from the realm of ideas and therefore it is a "spiritual" distantar that is different from the body. Or it comes from Aristotle's opinion that considers al-Nafs as a "form" for the body, and the two form an essential unity that cannot be separated. Al-Nafs has three powers, namely the power of reason or thinking, the power of anger or anger and the power of desire or lust. The power of reasoning or thinking which was later called al-aql according to Al-Kindi is divided into four parts, namely:

- a. Active intellect, which is an intellect that always acts.
- b. Potential reason, which is the reason that is potentially in al-Nafs.
- c. The intellect that goes from potential intellect to actual intellect, i.e. the intellect that has changed in al-Nafs from potential to actual.
- d. The external intellect, which is the intellect that has knowledge without practicing it.

According to Al-Kindi, the active mind in question is God. This intellect is always in an active state because He is the cause of what happens to the human al-Nafs in particular, and to nature in general. The other three intellects are the nafs itself. Al-Nafs is the potential mind

before thinking about the object of thought, and after having the object, it turns into the actual mind (Septiyadi et al., 2021).

Although actually al-Nafs either before it thinks of the object or after having the object first has knowledge that is external in nature called the physical mind. For example "writing" contained in al-Nafs as a form of writing knowledge, then used to write by the writer whenever he wants whenever he wishes. Al-Kindi argued that the human soul is simple (not composed), noble, perfect and important, and comes from God, like light comes from the sun (Abdulrashid, 2018).

The soul has its own form, different from the body, its substance is immaterial. The soul opposes the desires of lust that are oriented towards the interests of the body. For example, angry lust encourages humans to do something, so the soul forbids and controls or controls. If lust comes to the fore, then the soul thinks and judges that the invitation of lust is wrong and leads to humiliation. Man when he focuses his gaze on the nature of things will undoubtedly open to his soul knowledge of the unseen, knowing the hidden, the secrets of God's creation (Abdulrashid, 2018).

A person who only wants to eat and drink in his life will have his potential to know noble things closed to him and it will be impossible for him to attain the quality of perfection (power) to know noble things and it is impossible for him to reach a quality resembling perfection. The potential for desire is analogous to a pig, anger to a dog, and thought to an angel. If man is dominated by his. If man is controlled by his thinking power, then he will be able to distinguish between right and wrong, good and bad, will become a noble human being having the characteristics possessed by God, namely wisdom, justice, kindness, prioritizing truth and beauty (God-like characteristics).

Human death means the separation of the soul from the body, the body is destroyed, while the soul remains alive. The soul ascends to the realm of reason which is located in the most distant sky, illuminated by God's light and can see God. Those who are not pure cannot directly enter the realm of reason (the realm of Godhead, the realm of truth), but must wander in the realm of the moon, and after purifying themselves, then go up to the next phalacalact until the farthest phalacalact, after being completely clean, they can then enter the realm of Godhead and they will be happy (Harahap & Salminawati, 2022).

### 3. Method of acquiring knowledge

In his system of knowledge, Al-Kindi emphasized the importance of logic and mathematics in determining something. In the affirmative method (itsbat) using logic, al-Kindi mostly used the al-Qiyas al-Khulfi method. This method says: to determine the wrongness of one of two things, it is done by showing the proof of the truth of the opposite thing (Mursidin, 2020).

Al-Kindi worked very hard to pass on his knowledge and thoughts. There were also criticisms of al-Kindi. Some of them considered al-Kindi's writings to be unsatisfactory. Abu Said al-Andalusi argued that al-Kindi's writings were not useful in acquiring knowledge. According to him, al-Kindi neglected to discuss and apply the analytic method (tahlil) in his

writings, even though it is the only way to understand the reality of something (Fadhil, 2022).

According to Abid al-Jabiri, if this is true, al-Kindi's lack of using the analytic method did not come from his intentions. The reason is simple, because the analytic method discussed by Aristotle in *Kitab al-Burhan*, at the time al-Kindi lived, had not yet been successfully translated and reached the Islamic world. It was only later that al-Farabi came and occupied himself with *al-Burhan*. You could say that al-Farabi perfected al-Kindi (Mursidin, 2020).

#### 4. The Philosophy of al-Kindi

##### a. Epistemology

Al-Kindi's philosophical thought is a reflection of the doctrines he derived from classical Greek sources and his Neo-Platonic heritage combined with his religious beliefs. Al-Kindi mentioned three kinds of human knowledge. First, sensory knowledge. Secondly, knowledge gained through the use of reason or rationality. Third, knowledge obtained directly from God, which is called *isyraqi* knowledge (illumination) (Mursidin, 2020).

##### 1). Sensory knowledge.

Sensory knowledge occurs directly when people observe material objects. This sensory knowledge does not give an idea of the nature of a reality. Sensory knowledge is always *juz'iy* (partial). Sensory knowledge is very close to the senses, but far from the description of nature in its essence

##### 2). Rational knowledge.

Knowledge of something obtained by using reason is universal, not partial. The objects of rational knowledge are genus and species, not individuals. People observe humans with upright bodies with two legs, short, tall, white-skinned, and so on. All this will result in sensory knowledge. But if people observe humans and investigate their nature so as to come to a conclusion that humans are thinking beings, then the knowledge is obtained by reason or rational, and has covered all human individuals.

##### 3). *Isyraqi* knowledge.

Al-Kindi said that sensory knowledge alone will not arrive at the ultimate knowledge of the nature of things. Rational knowledge is limited to knowledge of genus and species. Many philosophers have limited the way of gaining knowledge to these two paths. Al-Kindi, like other *isyraqi* philosophers, warned that there is another way to gain knowledge through the *isyraqi* path (illumination). This is knowledge that is directly obtained from the emanation of the Divine Nur. The culmination of this path is the revelation that the prophets received from God.

Furthermore, al-Kindi said that apart from the Prophet there may be some people who are able to obtain isyraqi knowledge although the degree is below that obtained by the prophets who came from God's revelation. This may happen to people who are pure in soul (Fadhil, 2022).

b. Metaphysics

1). Philosophy of divinity.

Al-Kindi's view of divinity is very much in line with Islamic teachings. For al-Kindi, God is the true being. God has always existed and will exist forever. Allah is a perfect being, not preceded by anything else. He has no end. Other existences are caused by the existence of God. According to al-Kindi, things in nature have two properties: as juz'i (partial) which is called 'aniah. And the nature as kulli (universal) called mahiyah, which is the universal nature in the form of genus and species (Septiyadi et al., 2021).

The ultimate goal in philosophy is to gain conclusive knowledge of God. God, in al-Kindi's philosophy, has no nature in the sense of 'aniah and mahiah. God is not 'aniah because God is not an object that has physical properties and does not belong to objects in nature. God, al-Kindi advanced three arguments. First, the diversity of nature. Second, the diversity in existence. Third, the neatness of nature. Regarding the first argument, namely the existence of nature, al-Kindi started from the question, "is it possible for something to be the cause of its own existence?".

According to al-Kindi, it is impossible, because nature has a beginning in time, and what has a beginning must end. Therefore, every object has a cause for its existence and it is impossible for the existence of the object to be the cause of its existence. This means that the universe is new, and was created by the one who created it, namely Allah.

Regarding the second proposition, namely diversity in being, al-Kindi states that the occurrence of this diversity and uniformity is not by chance, but there is someone who causes or designs it. As a cause, it is impossible for nature itself to cause it. If nature were the cause, then there would be an endless series. Meanwhile, something that does not end is not possible in this realm. Therefore, the cause must be something outside of nature itself, which is the Supreme Being. He is Allah the Almighty (Mursidin, 2020).

Regarding the third argument, namely the neatness of nature, al-Kindi emphasized that this empirical nature could not have been organized and controlled just like that without someone regulating and controlling it. The organizer and controller must be outside of nature. It is not the same as nature. That substance is invisible, but can be known by looking at the signs or phenomena that exist in this nature. That substance is none other than Allah SWT (Abdulrashid, 2018).

## 2). Philosophy of nature.

In his treatise entitled *al-Ibanat 'an al 'illat al-Fa'ilat al-Qaribat fi kawn wa al-Fasad*, al-Kindi's opinion is in line with Aristotle that objects in nature can be said to have actual existence if four 'illat are collected, namely: material objects, forms of objects, makers of objects, benefits of objects. About the nature of nature, al-Kindi put forward three arguments, namely motion, time, and objects. Objects to come into existence must have motion. The period of motion indicates the existence of time. The existence of motion certainly requires the existence of objects. It is impossible if there is motion without objects. All three are in line and must end (Fadhil, 2022).

On the other hand, objects have three dimensions: length, width, and height. These three dimensions prove that objects are composed. And anything that is composed cannot be called *kadim*. If the age of the *kadim* is traced back, it will certainly not reach its end, because it has no beginning. Similarly, an age that has no beginning in the past will certainly not reach the present. Therefore, the era that has arrived at the present time is not *kadim*, but a new one.

In his view of nature, al-Kindi explicitly rejected Aristotle's view that the universe is infinite or finite. Al-Kindi's opinion about the nature of nature is the same as the opinion of Muslim theologians and different from the views of Muslim philosophers who came after him who stated that nature is infinite. It has also been explained that the Quran only informs that the universe was created by Allah SWT. However, it does not give details about the process of its creation (Homepage et al., 2021).

## 3). Philosophy of the Soul.

The soul is the main element for humans, some even say as the essence of humans. Muslim philosophers use the word *al-nafs* (soul) for what the Quran calls *al-ruh*. This word has entered the Indonesian language as lust, breath, and spirit.

The Qur'an and the Hadith of the Prophet Muhammad SAW do not explain explicitly about the spirit or soul. Even the Qur'an as the main source of Islamic teachings, informs that humans will not know the nature of the spirit because it is God's business and not human affairs (Homepage et al., 2021).

As the soul in Greek philosophy, al-Kindi said that the soul is *jauhar basith* (single, not composed, not long and not wide). The soul is important, perfect and noble. Its substance comes from Allah. Its relationship with Allah is the same as the relationship of light with the sun. The soul has its own form, separate and distinct from the body. The soul is spiritual and divine. Meanwhile, the *jisim* (body) has lust and anger.

The argument for the difference between the soul and the body, according to al-Kindi, is that the soul opposes the desires of the body. When the passions of



anger drive man to do evil, the soul opposes it. This can be used as an indication that the soul that prohibits is certainly not the same as the body as the prohibited. In this case, al-Kindi rejected the opinion of Aristotle who said that the human soul, like objects, is composed of two elements, namely matter and form. Matter is the body. Form is the human soul. Form or soul cannot have a form without matter or body, and vice versa. This opinion implies that the destruction of the body leads to the destruction of the soul. However, al-Kindi's opinion in this matter is closer to Plato's opinion, which says that the unity between soul and body is an accidental unity. The destruction of the body does not bring about the destruction of the soul. On the other hand, al-Kindi also rejected Plato's opinion that the soul comes from the realm of ideas.

c. Ethics

We have already mentioned some of the definitions of philosophy presented by al-Kindi. For example: philosophy is an attempt to imitate the deeds of God as far as human reason can reach. What is meant by this definition is for humans to have perfect virtue. Philosophy as an exercise in dying. What is meant by this definition is to kill the passions. Mortifying the passions is the way to attain virtue (Mursidin, 2020)

Al-Kindi argued that human virtues are nothing but praiseworthy character. Furthermore, these virtues are divided into two parts:

- 1). Human virtues are principles in the soul, but not negative principles, but positive principles, namely knowledge and charity (knowledge and action). This section is also divided into three, namely hikmah (wisdom), sajaah (courage), and iffah (purity of soul). Wisdom is the virtue of thinking. Wisdom can be both theoretical and practical. Theoretical wisdom is knowing something universal in essence. Practical wisdom is using the facts that must be used. Courage is a trait that is embedded in the soul. Courage looks lightly on death to achieve and rejects something that must be rejected. Chastity is acquiring that which must be acquired in order to educate and maintain the body and refraining from that which is not necessary for it (Abdulrashid, 2018).

The three kinds of psychological virtues are the bulwarks of virtue that generally serve as the boundary between virtue and disgrace. In other words, the three kinds of virtues are the parent of other virtues. Therefore, any excess or deficiency of these three virtues is considered a disgrace. Thus, in general, it can be said that virtue is the middle between the two extremes, i.e. overdoing and underdoing. And disgrace is one of the two extremes, i.e. overdoing and underdoing.

- 2). Human virtues are not found in the soul, but are the result of these three kinds of virtues. From this description, it can be concluded that human virtues are found in psychological traits and the results of these traits. If humans live by fulfilling these virtues, the result will undoubtedly be happiness in their lives.

#### 5. Al-Kindi's Fusion of Philosophy and Religion

Al-Kindi was the first Muslim to seek the integration or harmony between philosophy and religion, or between reason and revelation. According to al-Kindi, the two, namely philosophy and religion, are not contradictory because each of them is the science of truth, while the truth is only one. The science of philosophy includes divinity, His oneness, as well as teachings on how to obtain beneficial things and stay away from things that are harmful and dangerous. This is in line with the concepts brought by the prophets about the oneness of God and the deeds that are pleasing to Him (Fadhil, 2022).

Al-Kindi's attempt to combine religion and philosophy was based on the belief that the Holy Qur'an had proclaimed convincing arguments about the truth that would never contradict the doctrines produced by philosophy. However, the process of integrating religion and philosophy is impossible without recognizing the existence of the same tools of religion and philosophy. For Al-Kindi, the fact that philosophy relies on the faculty of reason (rationality) is no different from the fact that religious doctrine also requires reason as a tool for understanding its teachings. This means that Al-Kindi paid high respect to the gift of reason by maximizing the work of reason in achieving knowledge of the truth (Septiyadi et al., 2021).

The purpose of al-Kindi's statement above was to justify philosophy for Muslims. The effort he made was quite interesting and wise. He started by talking about the truth. This is in accordance with the concept of religion that religion teaches humans about the ultimate truth. Then the next attempt goes to the main issue, namely philosophy. It has been explained that the purpose of philosophy is in line with the teachings brought by the prophets, namely wisdom. Therefore, even though philosophy came from Greece, humans, according to al-Kindi, are obliged to study it, even further than that, namely they are obliged to seek it.

The combination of philosophy and religion, according to al-Kindi, is based on three reasons. First, religious science is part of philosophy. Second, the revelation revealed to the Prophet and the truth of philosophy are compatible. Thirdly, the pursuit of knowledge, whether logical or otherwise, is commanded in religion.

Al-Kindi also presented his arguments to those who were unhappy with philosophy and philosophers. If there were people who said that philosophy was unnecessary, then consequently they had to provide clear arguments. The attempt to provide such arguments is part of the search for knowledge of the essence. To arrive at what is meant, logically, they need to have knowledge of philosophy. In conclusion, philosophy must be possessed and studied because philosophizing is a human need and is not prohibited in religion (Bainher, 2017).

#### 6. Al-Kindi's Concept of Ethics in relation to Science.

As we already know, al-Kindi considered that the ultimate goal of philosophy lies in its relationship with morality. While the purpose of the philosopher is to know the truth and then act in accordance with the truth. Thus wisdom, action and reflection as the highest aspirations of man are integrated in him, without equating knowledge and wisdom as Socrates did (Pangestutiani et al., 2019).

Therefore, according to al-Kindi, the purpose of ethical knowledge is to acquire wisdom and avoid evil. Knowledge is not only to distinguish between good and evil, but also helps the purity of the soul which is the only way to unite these two things. And al-Kindi's philosophical conception is also inseparable from the Qur'an and Al-Hadith.

Seeing the description of Al-Kindi's thoughts above when we connect it with education, it can be concluded that the first and main task of educators to students is to instill ethics first by improving the soul or nafs. Because according to al-Kindi himself, the last goal of philosophy lies in its relationship with morality (morals) (Nasution et al., 2022).

#### 7. Al-Kindi's Works

Most of al-Kindi's works (totaling about 270 pieces) were lost, Ibn al-Nadim and those who followed him, al-Qifti, grouped al-Kindi's writings, which were mostly short treatises, into 17 groups: (1) Philosophy, (2) Logic, (3) Arithmetic, (4) Globular, (5) Music, (6) Astronomy, (7) Geometry, (8) Spatial, (9) Medical, (10) Astrology, (11) Dealectics, (12) Psychology, (13) Politics, (14) Meteorology, (15) Dimensions, (16) First Things, (17) Certain species of metals and chemistry, and others (Mursidin, 2020).

This picture shows how extensive al-Kindi's knowledge was some of the scientific works that Gerard of Cremona had translated into Latin. And these works greatly influenced medieval European thought. Cardona considers al-Kindi as one of the twelve greatest thinkers (Harahap & Salminawati, 2022).

## CONCLUSION

Al-Kindi was a pioneer in integrating philosophy and religion or between reason and revelation. As a philosopher, al-Kindi strongly believed in the ability of reason to gain true knowledge of reality. But at the same time, he recognized the limitations of reason to achieve metaphysical knowledge. Therefore, according to al-Kindi, there was a need for a Prophet who taught things beyond the reach of human reason derived from God's revelation.

He gave two different views. The first was to follow the path of the logicians and philosophize religion. The second is to view religion as a divine science and place it above philosophy. This divine knowledge is known through the prophet. Therefore, through philosophical interpretation, religion becomes compatible with philosophy.

For Al-Kindi, philosophy is the science of sciences and the wisdom of wisdom. Philosophy, in Al-Kindi's view, aims to strengthen religion and is part of Islamic culture.

## REFERENCES

- Abdulrashid, M. (2018). An Overview on al-Kindi's Translations at House of Wisdom: An Islamic Philosophical Reflection. *International Journal of Innovative Social Sciences and Humanities Research*, 6(4), 33.
- Bainher, A. T. (2017). Studi Filsafat Islam. *Over The Rim*, 191–199.
- Creswell, J. W. (n.d.). *Educational Research*.
- Fadhil, A. (2022). Harmonisasi Filsafat Dengan Agama dalam Risalah al-Hilah Li Daf' al-Ahḏān Karya Al-Kindi. *Aqlania*, 13(1), 107. <https://doi.org/10.32678/aqlania.v13i1.6159>
- Harahap, K., & Salminawati. (2022). Sumber- Sumber Filsafat Islam Urgensi Filsafat Islam Serta Tokoh-Tokoh Filsafat Islam. *Journal Of Social Research*, 1(4), 277–284. <https://doi.org/10.55324/josr.v1i4.78>
- Homepage, J., Manawi, M., Akib, M., Zarrina Sa'ari, C., Basirah, S., & Muhsin, S. (2021). AL-BASIRAH Psikologi Islam: Penciptaan Al-Nafs dan Kekekalannya Menurut Ibn Sina dan Al-Ghazali. *Albasirah Journal*, 11(1), 19–31. <https://mjir.um.edu.my/index.php/ALBASIRAH/article/view/30725>
- Madani, A. (2015). PEMIKIRAN FILSAFAT AL-KINDI Abubakar Madani 1. *Pemikiran Filsafat Al-Kindi*, IX(2), 106–117.
- Mursidin, I. I. (2020). Philosophical Thought of Al-Kindi and Al-Farabi. *Jurnal Al-Dustur : Journal of Politic and Islamic Law*, 3(1). <https://doi.org/10.30863/jad.v3i1.718>
- Nasution, H. B., Siregar, M. F. S., & ... (2022). the Distribution of Science According To Muslim Philosophers. *Ta'dib: Jurnal Pendidikan ...*, 11(1), 55–66. <https://doi.org/10.29313/tjpi.v11i1.9045>
- Neuman, W. L. (2014). *Social research methods: Qualitative and quantitative approaches. International ed.) Boston: Peason Education*. [https://www.amazon.co.uk/Social-Research-Methods-Quantitative/dp/0205786839/ref=sr\\_1\\_5?s=books&ie=UTF8&qid=1461496914&sr=1-5&keywords=social+research+methods+qualitative+and+quantitative+approaches](https://www.amazon.co.uk/Social-Research-Methods-Quantitative/dp/0205786839/ref=sr_1_5?s=books&ie=UTF8&qid=1461496914&sr=1-5&keywords=social+research+methods+qualitative+and+quantitative+approaches)

- Pangestutiani, Y., Habibah, A. N., & ... (2019). Perbandingan Pemikiran Filosof Muslim: Filsafat Jiwa. *Icess* ..., 332-339. <https://proceedings.iaipd-nganjuk.ac.id/index.php/icess/article/view/84>
- Rahmatiah, S. (2017). Pemikiran Tentang Jiwa (Al-Nafs) Dalam Filsafat Islam. *Sulesana*, 11(2), 31-44.
- Septiyadi, C. A., Khafifah, Z., Khumairoh, A. S., & Hidayatullah, A. F. (2021). Truth Dan Post Truth Dalam Perspektif Al-Kindi Pada Era Milenial (Media Sosial). *Jurnal Penelitian Humaniora*, 22(1), 40-50. <https://doi.org/10.23917/humaniora.v22i1.9344>